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The Orthodox Herald

Celebrating our 40th year

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MARCH 1993 GUIDE

The Orthodox Church is rich in different services. This is clearly seen in the calendar for March of this year when the whole month is in the Great Lenten period. The whole month is one of fasting and abstinence. These terms are often confused. When many people say they are fasting, they mean that they are abstaining, ie, not eating certain foods. To fast means not to eat anything part or the whole day.

This fasting and abstinence is accompanied by extra prayer and attendance at the many services offered by the Church.

During the first week the **Canon of Andrew of Crete** is served. Our people called this service "Poklone" or Prostrations because this movement is so prominent during this service. Prostrations are made by kneeling on both knees and touching the forehead and the hands to the ground. The sign of the cross is made prior and after each prostration. The prayers of this service express the longings of a guilty and penitent soul. They tell of human frailty and ask for the mercy of God.

Another service is the **Akahist**. This service honors the Mother of God in many poignant prayers. It is served on most Fridays of Lent.

The **Presanctified Liturgy** is served usually on Wednesdays and Fridays. It received its name from the fact that the gifts of wine and bread which the communicants will receive in the Holy Eucharist were consecrated on the previous Sunday. Many prostrations and kneeling are made during the service.

Three **Soul Saturdays** are found on the calendar. The diptichs will be read aloud by the priest. These are lists of names of those "who have fallen asleep." They usually consist of names of relatives and dear friends. These Saturdays remind us that Christ died on the Cross so that we and those we pray for can have life eternal. They live in the Church Triumphant.

Added to most services and to the daily prayers of many faithful is **St. Ephraim's**

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"Come, Follow Me."



Faith has a fragile root
And delicate frail leaf,
Yet has the power to crack
A rock of disbelief.

FR. ALEXIS TOTH
APOSTOLIC MISSIONARY

We did not plan to write any more about Fr. Alexis Toth, who is identified as the Father of Orthodoxy in America, but we have some material in our research which we felt we had to share.

Many of the Carpath-Russian immigrants who came to America early in this century intended to return to their homeland. Some of them did taking a wife and children back with them. This affected some newly established parishes here in the U.S. because, as stated in an earlier article, immigrants to this country tended to join people from their village who had come earlier. When they returned to their village in Europe, if they made up a majority of parishioners in a church here it ceased to function or was greatly diminished. One such parish is St. Joseph's in Southern Illinois. The church is located very scenically on a lake but is closed except for occasional prayer. It is well kept by the few remaining Orthodox people in the vicinity with the cloths on the tables being changed regularly as it is cleaned and dusted on a regular basis.

Those people who return to the Carpathians did so prior to World War I. Many of them packed a copy of a booklet

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WHAT IS IT?

Many parishes hold Liturgies during Lent in the evening. Those who attend find it vaguely familiar and yet it is different. Why? The Liturgy, which is served during Lent, is the Presanctified Liturgy not the Liturgy of St. John or St. Basil, which are the familiar ones served during most weekdays and Sundays of the year. It is a noticeably different service and yet which is somewhat familiar because it combines part of the Vesper Service with part of the regular Liturgy. It is one of the greatest treasures of our Orthodox Church for its haunting melodies of meaningful prayers. The whole structure of this Liturgy — its procedure and prayers with frequent prostrations — expresses the penitential mood, the spirit of metanoia (repentance), the profound yearning for communion with Christ.

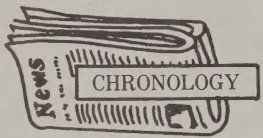
We may wonder why this service is held on Wednesday and Friday during Lent. The reason is that in the early church, people did not eat meat or dairy products all during Lent. On Wednesday and Friday they ate nothing at all. They spent the greater part or all of these days in the church, doing penance, praying and fasting. They broke their fast by attending the Presanctified Liturgy and receiving Holy Communion. It gave them the strength to complete the Holy Lent.

During the beginning, which is the Vesper Service, readings are made from the Old Testament. These readings are interspersed with chanting of selected Psalms which pilgrims sang on their way to Jerusalem. They now encourage us in our spiritual pilgrimage toward eternal salvation.

Next we note the singing of "O Joyful Light". This is one of the oldest Christian hymns sung as early as the second century. It symbolizes the Light of Christ, which illuminates all mankind. We then see the priest place a lighted candle on the gospel on the altar. After more Old Testament readings, the priest blesses the faithful with the candle proclaiming "The Light of Christ enlightens every

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ACAFIST, one of the leading male choral ensembles in Russia, will make a tour of the U.S. this spring. It will perform in Wilkes-Barre, PA on April 29. For information call (717) 826-1100.

SEVERAL $1000 SCHOLARSHIPS are being awarded to Eastern Orthodox scouts. Both boy and girl scouts are eligible. Contact your parish priest or write to EOCS Scholarship Committee, G. Boululos, 862 Guy Lombardo Ave., Freeport, NY 11520.

AN ORTHODOX STUDY BIBLE is now available. Containing the New Testament and Psalms in the New King James Version, it has many Orthodox annotations, readings for Holy Days, a chart for daily readings, prayers, etc. Write to Philip Tamoush, Box 1128, Torrance, CA 90505 or call him at (310) 378-9245 for info. He is the Bible Project Coordinator for Orthodox People Together and all proceeds from the sales will be used to further the organization's many worthwhile projects.

AMERICAN ORTHODOXY is a quarterly newsletter of Orthodox opinion published by The Ethics and Public Policy Center, 1015 15th St., NW, Suite 900, Washington, DC 20005. The newsletter contains many articles about contemporary problems from an Orthodox viewpoint.

THE VA NOW HAS A SINGLE PHONE NUMBER to handle veterans questions and to provide information about benefits. Calls will be connected automatically to the nearest VA regional office. Call toll-free 1-800-827-1000. Information on VA educational loans may be obtained by calling 1-800-326-8276.

THE CHURCH IN MOLDAVA has been granted self-governing status (autonomy) by the Moscow Patriarchate. This will be reflected in church administration, economic management, religious education and Church-State relations. Moldava was previously part of the Soviet Union.

ICONS ARE BEING SMUGGLED out of Russia. According to the weekly "Moscow News", about 90% of the icons that were still in Russia have since been smuggled out.

THE RELIGIOUS AFFILIATION of Congress has been given as including five Orthodox. The three largest groups are the Roman Catholics (141), the Methodists (65) and the Baptists (62). Ten did not give a religious affiliation.

A WOMEN'S SANCTUARY is being established in Cleveland to provide shelter for homeless women. It is located on West 14th Street and Starkweather, behind St. George Orthodox Church. Support is needed. Contact: Mother Ana, Director, St. Mary of Egypt Sanctuary, P.O. Box 771025, Cleveland, OH 44107. Phone: (216) 843-3621.

IN PARIS the Russian Orthodox have a cemetery in the Essonne district. It is the Ste-Genevieve-des-Bois where over 3000 Russians are already buried.

COLLEGE-AGED single adults who wish to set aside a year of their lives to focus on their spiritual development through an intensive program of community living, prayer, teaching and service should contact: St. John Kronstadt Community, Daniel Kamkoff, 7105 McAdams Lane, Felton, CA 95018 or call (408) 335-3905. Another community is in Alaska: contact Deacon Michael Dunaway, P.O. Box 771108, Eagle River, AK or call (907) 688-2002. Guest rooms are available.

TO FIND RELATIVES OR FRIENDS IN RUSSIA CONTACT Mrs. Iolanta Vitoldovna, Kuznetskiy most 18/7, 103031 Moscow, Russia. Include the following information on person you are looking for: Last name, first name, patronymic (father's first name), date and place of birth, last known address (at least city), date of last contact.

ORTHODOX HOMESCHOOLERS can network through "The Orthodox Family", P.O. Box 45, Belltsville, MD 20705.

AN ENDOWMENT FUND of $10 million to support Christian unity has been established by the National and World Councils of Churches. The fund will honor Archbishop Iakovos of the Greek Archdiocese.

THE RIVER JORDAN, where Jesus was baptized, is off limits to tourists as it lies on the Jordian border.

HUMANITARIAN HELP TO THE SUFFERING in the former Yugoslavia is being furnished by the IOCC, the international agency of the Orthodox Christian Churches. The relief operation is being carried out through the IOCC and the Relief Commission of the Serbian Orthodox Patriarchate. Make checks out to IOCC, P.O. Box 640018, Pittsburgh, PA 15264-0018 and designate for Eastern Europe Relief Fund.

THE BULGARIAN ORTHODOX CHURCH in Bulgaria is the scene of sporadic violence as some of the hierarchy have formed a movement against the Patriarch Maxim. Many Orthodox Churches in other countries have sent letters or envoys to try to reconcile the groups.

HELLENIC COLLEGE/HOLY CROSS SEMINARY in Brookline, MA has announced that a $120,000 scholarship fund has been set up by the Marian and Speros Martel Foundation of Houston. A full scholarship is to be awarded periodically to a School of Theology student who has good academic standing and is preparing for ordination.

THE ONLY ORTHODOX CHAPEL IN THE U.S., located on the campus of a major university, was dedicated and blessed recently at the Patriarch Athenagoras Orthodox Institute, which is affiliated with the Graduate Theological Union and the University of California, located in Berkeley. Visitors to the Institute and Chapel are welcome. It is located at 2309 Hearst Ave.

•March 1993 Guide

prayer. This is a short prayer but it sums up all that is necessary in our spiritual life. It is accompanied by many prostrations.

Every Sunday in March has a special theme. The first is called the **Sunday of Orthodoxy**. We are warned to root out all heresies which might have crept into our spiritual life and thinking. Next, we find the Sunday dedicated to **St. Gregory of Palamas**. He serves as a teacher and example of the need for meditation and private prayer in our lives. The **Veneration of the Cross** Sunday follows. It is set in the middle of Lent to inspire us to continue in the keeping of our Lent. We are reminded how much Jesus loves us and how He gave His life on the Cross for us. The last Sunday of the month is dedicated to **St. John Climacus**. We learn from him that our spiritual quest is made step by step. He equates this to the ladder where we climb step by step and sometimes we may go down one or more steps but our goal is reaching the top.

In the midst of all this we find the Holy Day of the **Annunciation** on March 25/April 7. The visit of Archangel Gabriel to Mary and his announcement to her that she will bear a son whose name shall be Jesus is told in the gospel reading for the day — Luke 1:26-38. This day is one of hope and joy so the Divine Liturgy served is that of the familiar St. John Chrysostom. Because of this many people like to fulfill their Easter obligation and make their confession and receive Holy Communion on this day.

How rich this month is in services and teaching and symbolism! Attend as many of the services as you can. You will benefit from them if you purchase a book and study it before you attend. If you cannot get to the services, get the books and pray through them at home. Your Lent and spiritual life will be greatly enriched!

MISSION FUND

Copies of **The Orthodox Herald** are sent to places other than Alaska to tell about our beautiful Orthodox faith and the traditions of our people. Helping are: Ethel W. Watlock, Sophia Polinsky, Justine Post, Robert and Anna Kulenic, Mr. and Mrs. Michael Maskaly in memory of Fr. Edward Sadvary, Fr. Peter Staviski and Pani Charlotte in memory of her father Joseph, John W. Surgent, DDS, Fr. Robert Began, Paul and Doris Rusinko, Ann Worobey, George Vickrest, Irene Repaske.

•Fr. Alexis Toth

written by Fr. Toth in their baggage. This booklet **Hde hyladati pravdu** (Where to Seek the Truth) was to become his best known writing. Fr. Toth used a cathetical form — a question and answer format. The booklet covered a surprising number of topics from Christianity and the history of the early Christian Orthodox Church to the differences which developed between the Orthodox, Protestant, Roman Catholic and Uniate Churches. The booklet was written to fill a need. Fr. Toth felt that the new immigrants had little knowledge about the church as many of them came to America at such a young age. Along with the printing of the booklet **Chitanki** (Readings) were instituted. The booklet was read to a group of people and discussion followed much as is done today at the Great Books meetings. This proved to be necessary for several reasons: first, there was a limited number of booklets available and, second, many of the people could not read.

Those who returned home to the Carpathians wanted to share this treasure with their friends and relatives back home. It was tucked into a corner of their baggage, and upon settling in the villages from which they had emigrated, they now formed Orthodox groups.

Two centers of Orthodoxy developed — Becherov near Presov in what is now Slovakia and Iza which is now in the Ukraine. The center in Becherov grew very rapidly as it was fortunate to have a man who had returned from the America with them who had been greatly influenced by Fr. Toth. He was ordained a priest. Soon Fr. Hrehori Varchol was assigned an assistant from the Pechersky Monastery.

Meanwhile in Iza, Orthodoxy was severely repressed by the Hungarian Government. Many Orthodox were arrested because of the religious affiliation and were tried and convicted at two infamous trials. But the faithful in Iza persevered and Iza now holds an honored place in the history of the Church. Its influence extended far beyond the Carpathians. Many of the monks settled in the St. Panteleimon Monastery on Mt. Athos. When I visited in 1972, I found that after so many decades, they were almost the only inhabitants of the monastery, as monks could no longer immigrate from Russia after the Revolution in 1917. The Monks from Iza headed the monastery and tried to keep it going with but a fraction of people necessary to maintain the monastery buildings and grounds.

A year later I was in Novgorod, USSR and I met a nun who considered Iza and its monastery her home. She has relocated when her monastery was closed by the Soviet government. She was very happy to find someone with whom she could speak **po nasemyu** her native dialect. I hope to go to Iza soon and to find information on which monasteries are closed and what history has done here.

So we can trace Fr. Toth's apostolic mission from the U.S. back to the Carpathians which he had left. His booklet and those who he had influenced while they were in the U.S. started many Orthodox parishes in the foothills of the Carpathians, which he had loved and had left many years before. He was truly an apostolic missionary and the Father of Orthodoxy.

THE SACRAMENT
OF HOLY CONFESSION
(No. 1)

The Sacrament of Confession is a holy ceremony in which by repenting sincerely, and confessing our sins to the priest of God, we do receive forgiveness; and thus we are reconciled with God.

Our Lord instituted this sacrament after His Resurrection when He gave the authority to His Disciples, breathing upon them and saying, "Receive ye the Holy Spirit. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained," (John 20:23) and (Matt. 18:18).

From the time that man disobeyed the first commandment of God and was expelled from paradise, he became a slave of sin reaching the point to forget God his Heavenly Father. "Verily, verily, I say unto you, Whose soever committed sin is the servant of sin." (John 8:34). But, in time God sent His Only-Begotten Son to save man from spiritual death. The Christian after baptism ought to live without sin, but if he is influenced by Satan to sin, repentance and confession are the only remedy for spiritual healing.

The history of the early Church witnesses the fact that the Apostles and their successors exercised the authority of forgiving sins. At the beginning confession was practiced publicly, but after a while, it was replaced by private confession for practical purposes.

Continued on Page 64, Col. 3

Dabs of Thoughts

Icons and pictures are not the same. There is no emotional sadness expressed in the icon but there is grief shown for others.

Interesting that the short vacations during the school year have received new names without us even noticing. Spring Break takes the place of Easter vacation. It is no longer Christmas vacation but Winter Break. Graduations from many colleges and universities are now held on Sunday mornings. Will Thanksgiving become the Fall Break?

Do you know where the Orthodox Church stands on abortion, prayer in public school, homosexuality, birth control, drug and alcohol use, watching pornographic movies, Bible interpretation?

During the common meal in monasteries throughout the world, the **Ladder**, written by John Climacus, who we commemorate on March 28, is read aloud during Great Lent.

With modern conveniences it is possible for mothers to come to the Divine Liturgy on Sunday. Not so many decades ago the mother stayed home to cook the Sunday dinner and care for the babies.

Do some of the Sunday School teachers from 25 years ago remember how one of the first lessons given to their students was the meaning in each word of the formal title for our church: Russian Orthodox Greek Catholic Church?

Mary of Egypt is commemorated each year on the Sunday prior to Palm Sunday. Why? The answer is clearly given in a 42 pp pamphlet available from St. Nectarios Press, 10300 Ashworth Ave., NO, Seattle, Washington 98133-9410. Send $4.25.

We may well wonder why the new Divine Liturgy books being printed don't shorten the litany for travelers. Why not pray "for those who are traveling" rather than "for those who are traveling by air, sea, land."

In the Orthodox Church we stand in prayer. This was also the usual posture of prayer of Jews. The Publican and Pharisee followed the custom and stood in prayer in the synagogue. (Luke 18). Other references to this practice may be found in Mark 11:25; Matt 6:5; and in Revelation 20:12.

•What is it?

man." This was the ancient salutation of the early Church as the Christians gathered in catacomb for prayer. The candle is placed on the Gospel during the Old Testament readings to signify that all prophecies are fulfilled by Christ.

The next highlight is the alternative singing of Psalm 141 "Let my prayer be set before thee," the faithful kneel throughout, joined by the priest at the fifth verse. This is an extremely moving and penitential spirit. This is often chosen by choirs to sing in concerts.

Next both priest and faithful say the St. Ephraim prayer making three prostrations after each verse. "O Lord and Master of my life..."

Finally, the entrance with the Presanctified gifts. Unlike the usual Liturgies, the entrance is made in silence by the celebrant with the kneeling faithful singing: "Let us full of faith and love draw near. Let us partake of life everlasting. Alleluia." This takes the place of the Cherubim hymn.

This is followed by the Lord's Prayer and then Holy Communion. The Dismissal Prayer is special. It ends with a plea to God to help us keep the rest of the fast ... so that uncondemned we be present at the Holy Resurrection.

When we lived in Wiesbaden, Germany (1970-75), after each service the people would greet each other with the words: "Pray that I may attain unto and adore the Holy Resurrection," a phrase taken from the dismissal.

PRESS FUND

We give thanks — A Spasebo — to God for friends like you who help us keep publishing **The Orthodox Herald**. We have never been subsidized but are helped by hundreds of you who want us to keep publishing. God Be With You. Mary Yuhas, Fr. Michael Hutnyan, Mary White, George Vickrest, Bob and Anna Kulenic, George Naryshkin, MD, Alexandra Spanovic, Ethel W. Watlock, John W. Surgent, DDS, Anonymous (12), Sophia Polinsky, Anne Worobey, Irene Allen, Tamara Stuchlak, Ellene Way, Elena Holak, MD, Kimbal Fuiks, MD, Olga Bunitsly. Anna Dorozynski in memory of her husband Leonid. John Volosin in memory of his parents Charles and Mary. Helen Cudlic in memory of her husband George and S. Bortnick. Anton Fatica in memory of his father Guarino (Warren). Mr. and Mrs. Steven Evancho in memory of their parents John and Anna Sulin and George and Helen Evancho. Paul and Doris Rusinko for health of family. Mr. and Mrs. Steve Evancho for health of her sister Claudia and her sister Elizabeth's husband George.

•The Sacrament

The Christians in the early Church began to drift away from Public Confession because, others instead of sympathizing with the sinful brother or sister, would go about criticizing them in town and to others, instead of helping them to build up strong Christian character, and forgiving them with compassion and love. Thus, the Church found it necessary to terminate this practice and adopted private Confession based on the principle of confidence. Even today, Christians will never go back to confess in private if the Priest publicizes their confessions to others.

Repentance has been preached since the time of the Old Testament by the prophets, "Therefore I will judge you, everyone according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." (Ezekiel 18:30). Our Lord also invited every man to repentance. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:28-29)

In the writings of the Fathers of the early Church, we find many references proving that the confession was practiced by the early Christians as an absolute factor, necessary for salvation. Saint Athanasius writes, "As a man baptized by the priest receives illumination by the grace of the Holy Spirit, the same way the penitent, confessing his sins, receives forgiveness through the priest by the grace of God." Saint Basil said, "Confessions must be made to those who are able to cure, to those who have been entrusted with the dispensation of God's Mysteries."

Fr. Philip J. Gialopsos





EDITORS NOTES

This year Great Lent begins on March 1. We use this time to re-evaluate our spiritual lives and take steps to enrich it. We have learned over the years that we cannot do this alone. We need God's help to grow. He helps us in many ways, one of these is by giving us family members and friends who push us along the way by phone call, letter, notes and personal contact. We know that God is using them to remind us that: "He is a shield unto them that put their trust in Him."

We have a note taped to the frontspiece of our **Triodion** which helps us get a right mindset to start our Lenten journey. Perhaps it will be of help to some of you.

"When an ambitious mountain climber, thrilled with excitement, stood erect at last upon an Alpine peak, his guide warned him instantly: 'On your knees, sir. You are not safe here except on your knees.'

Many people relax their religious obligations when they feel they have reached the top. The trail of indifference to religious matters and the reliance on self alone testify to that fact.

The higher our position in this life and the more God has gifted us with, the more we are in need of prayer. The person who has achieved or attained the most has the greatest need to remain on his knees! Only this way will he be attuned to the Will of God!"

We received a note from Helen Cudlic which we share with you. She wrote: "I was saddened to read about the Sheppton Church (PA - NE) in the February issue. Many years ago, several members of our parish and the Junior "R" Club held a picnic on the church grounds. We took up refreshments with us and sold them. We also played games. We made many new friends and visited with old ones. Before leaving for home we attended Vesper Services."

Perhaps it is time that the custom is revived of going to a closed church on its "NameDay." What would show greater respect to the saint or holy one to whom the church was dedicated.

Many Sunday Schools take this season to prepare the children to receive the Sacrament of Penance (Confession) for the first time. At an informal conference with some Sunday School teachers much discussion was held concerning the change in the children. They are bombarded by information from TV and in the school. Much of this is contrary to church teaching. Families themselves are changing. The material used for so many years is no longer adequate. How far should the teachers go in explaining the 7th commandment? Values are taught in public schools which are not those which an Orthodox parent wants his child to hold. Teachers should consult with the priest and parents on this preparation which might be the only formal one the child will have in his entire life. Perhaps in view of so much TV viewing and change in moral values this preparation should be repeated from an adult perspective for the twenty-somethings and older

May God grant you steadfastness to keep the Lent.

Father and Matushka Stroyen

TAKE TIME FOR GOD

Great Lent starts on March 1 this year. This Holy Season is one which ought to bring us very special blessings as the people of God. The season has been observed by the Church in all ages. Yet in the last few years, there has been a widespread neglect of this season.

In order that this Lenten Season may be a blessing to you, let the fundamental principle of your keeping of Lent be to give more time to God. How little time we busy people give to Him today! Can we wonder that we know so little of God when we so seldom seek to be alone with Him? Can we be so surprised that the world has such a hold on us, when we are so continually and completely mixed up with its concerns and pleasures?

How you are to gain more time for God will depend on your individual circumstances. Some may be able to save time by abstaining from enjoyments. Even those which are harmless in themselves may be worthless in comparison with the life of God.

What use you shall make of the time you gain is as important as providing the time. Use it for prayer, meditation, the study of the work of God and worship in His holy house.

THE CANONICAL TRADITION
(No. 10)
3. The Characteristics of the Church's Law

(d) **Canonical Discipline**. Since the realm of conscience has been mentioned, a final word remains regarding the character of canonical discipline. Following a penitent's admission of guilt in the sacrament of Penance, the spiritual father determines whether acts of penance *(epitimia)* should be prescribed. These acts of penance may include fasting, prostration, prayer, acts of charity, or minor excommunication (temporary exclusion from holy communion) among others. Acts of penance must not be confused with punishment in the sense of retribution for evil committed. They must not have any element of vindictive punishment about them. On the contrary, the purpose of the Church's canonical discipline is both pastoral and pedagogical. It seeks both to correct and reform the repentant sinner and to protect the community from the resulting sin. Consequently, by depriving the sinner of holy communion for a time, it seeks to impress upon the individual the gravity of his sin. At the same time, if the sin is publicly known, it seeks to demonstrate that certain acts are, beyond any doubt, inadmissible for everyone.

The Church, which is the Mystical Body of Christ, disposes of her own means to achieve the salvation of all her members. Although the Church is simultaneously a human and a divine institution, her earthly aspect is predominantly spiritual. So long as the Church retains this aspect of her existence, the holy canons together with the canonical tradition emanating from them will be an essential part of her earthly life. In conclusion, it is the Church's canons and canonical tradition which assure the external means of security within which the life of the spirit is nurtured and preserved.

(We thank Professor Lewis Patsavos of Hellenic Holy Cross School of Theology who so kindly gave us permission to print this series. The first section is to be found in the June 1992 issue of **The Orthodox Herald**.)

FORGIVE others you will be forgiven



(This Kitchen Corner was submitted by Ted Hamilla from Trumbull, CT.)

This recipe is fully guaranteed, if not satisfactory a complete refund is assured. No need for proof of purchase, a note from your great-grandmother, attested by your great-grandfather will warrant rebate.

As a young boy, my mother taught me the following dish, excellent as a side dish with beef, lamb, pork or fish. My younger brothers loved it even as a cold breakfast dish! And it does make for an excellent great Lent dinner.

Halushki (or pasta shells)
Bondurki and Cottage Cheese
makes 4-6 servings

1 lb. pasta - shells or your choice
2 lbs. potatoes
1 onion - 2'' diameter or equivalent
¼ lb. margarine
1 lb. cottage cheese - medium or large curd
salt - if permitted, in cooking water or pasta
salt - if permitted, in cooking water of potatoes
pepper - in mix

Cook pasta in accordance with carton instructions until well done, drain hot. Cook peeled and cut up potatoes, drain hot. Cut onion into small pieces, add to macaroni and saute until edges are golden brown. Mix pasta, potatoes, onions and dash of pepper together. Add cottage cheese, mix.

Eat well! Seconds if you wash the dishes!

ALASKA FUND

The following are helping us to send **The Orthodox Herald** to parishes and missioners in Alaska. As a rule to small villages where the Orthodox Churches are located in Alaska. Many of them are privileged to have the priest visit only occasionally. Literature on our Orthodox faith is much needed and appreciated. Helping are: Boris Gontcharenko, George Vickrest, Bob and Anna Kulenic, Ann Worobey, Lois Bedder, K. Hramov, Paul and Doris Rusinko, John W. Surgent, DDS, Ethel W. Watlock. Fr. Peter Staviski in memory of his father Peter. Anne Dorozynski in memory of her husband Leonid. Alexis Fedec in memory of her great uncle Protopresbyter Andrew Fedetz.



March 1993

1	Isaiah	1:1-20 - Lent begins
2		1:19-2:3
3		2:3-11
4		2:11-21
5		3:1-14
6	Heb	1:1-12
7		**11:24-26,32-12:2 - Sunday**
8	Isaiah	4:2-5:7
9		5:7-16
10		5:16-25
11		6:1-12
12		7:1-14
13	Heb	3:12-16
14		**1:10-2:3 - Sunday**
15	Isaiah	8:13-9:7
16		9:9-10:4
17		10:12-20
18		11:10-12:2
19		13:2-13
20	Heb	10:32-38
21		**4:14-5:6 - Sunday**
22	Isaiah	14:24-32
23		25:1-9
24		26:21-27:9
25		28:14-22
26		29:13-23
27	Heb	6:9-12
28		**6:13-20 - Sunday**
29	Isaiah	37:33-38:6
30		40:18-31
31		41:4-14

BIBLE STUDY

On the first Sunday of Lent (March 7) we read the stirring account of what Moses and others in the Old Testament suffered for their faith. We are told that they were beaten, slain and beheaded and yet their faith helped them to overcome the world.

The reading for this day is from Hebrews 11:24-26, 32-12:2. Reading from chapter 11 are also read on the Sunday before Christmas, which is devoted to the Holy Fathers, and on the first Sunday after Pentecost, which is devoted to All Saints. The readings each skip certain verses which are then read during the 29th and 30th week after Pentecost.

I have found that although the readings of selected verses never fails to move me for a full appreciation it was necessary for me to read the entire chapter 11 and the first two verses of chapter 12.

Chapter 11 starts with the definition of faith. It is the "substance of things hoped for, the evidence of things not seen." It then gives us examples of those who gave their lives for this faith because they were certain of the reality which they could not see with their eyes or senses.

Chapter 12, especially the first two verses complete the discussion on faith which began with its definition and which was followed by giving us examples by name of people who lived in Old Testament times and how they expressed and held on to their faith through persecutions. Verses 2 and 3 of this chapter close the discussion by saying: "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Part of these chapters is read on the Sunday of Orthodoxy when we celebrate the returns of icons. This reading should help us visualize a picture in our minds of an unseen cloud of witnesses who witnessed with their lives for belief in God and their confession to Christ and who are now witnesses of our performance as to our faith.

We can equate this to a crowded stadium. There is a person running to win the match. Looking down at him from the seats is a large group of people who have run the race in earlier years and have won the prize — the crown.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us."

The example has been set. Here are our role models!

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